

Christian Education Magazine

January-February, 1940

“The college can best serve the church by bringing student generations to that frontier of demonstrable fact at which both science and philosophy bivouac on their arms, and religion marches on to the strongholds which it alone can reach.”

Chancellor Joseph M. M. Gray, The American
University, ATLANTA ADDRESSES

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Number 1

Race Relations Sunday

Race Relations Sunday, though a long-established observance in the former Methodist Episcopal Church, is no doubt new to many of the readers of CHRISTIAN EDUCATION MAGAZINE. It represents another emphasis, however, which in the judgment of many persons is long overdue in that part of The Methodist Church which has been served by this periodical. Methodists in the South, therefore, are glad that the Uniting Conference in Kansas City gave Race Relations Day a place in the calendar of the new Church, and though the day is not being actively promoted in Southern Conferences this year, that in 1941 when another General Conference has been held and when the unification of conference and local church programs has been fully achieved, Race Relations Sunday will become a significant observance in the churches of the former Methodist Episcopal Church, South.

Scheduled for the second Sunday in February, the observance of Race Relations Day is designed to provide information concerning Methodism's program of higher education for Negroes. An offering authorized to be taken on that day goes to the support of Negro colleges and to the maintenance of a scholarship and loan fund for worthy Negro students.

B. M. M.

Leadership Training for College Students

We are often told that the college students of today are the leaders of tomorrow. Equally true it is that from the campuses of today will come the churchmen of tomorrow. No longer is there room for reasonable argument as to the leadership of educated persons, and in religion as in other areas of life the services of educated men and women are increasingly demanded. Positions of leadership in the Church's program, local, conference, and general, may be expected more and more to gravitate to persons who are trained academically and in the technique of religious service. It is trite to say that the giving of such training constitutes the major objective of the church college.

CHRISTIAN EDUCATION MAGAZINE has long believed that leadership training of college students must be specific rather than general; practical and concrete rather than theoretical and unrelated to college experience;

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and that it must be sponsored and conducted by the Church itself instead of being allocated to a non-church agency.

For clear and forceful elaborations of these views, readers are referred to articles in these pages by Dr. Hiel D. Bollinger and Dr. L. F. Sensabaugh.

B. M. M.

Three Writers from the Former M. E. Church

In this issue CHRISTIAN EDUCATION MAGAZINE is glad to present to its readers articles from the pens of two members of the Chicago staff of the Board of Education and from the pen of a distinguished college president in Pennsylvania. Though actual unification of the General Boards of Christian Education of the three uniting branches of Methodism must of necessity be delayed until after the General and Jurisdictional Conferences have been held and until after the new Board of Education has come into existence, it is encouraging to note the significant progress being made in uniting the work of Christian education in every area of the program. Evidences of this process of unification are nowhere more apparent than in the results of the fine co-operation which exists among educational leaders, both staff members and college executives. Examples are the contributions in these pages by Dr. Hiel D. Bollinger, Dr. Merrill J. Holmes, and Dr. William P. Tolley.

Dr. Bollinger, who has written for CHRISTIAN EDUCATION MAGAZINE before, has been Director of Student Work in the Methodist Episcopal Board of Education staff for a number of years. He has carried in that organization the same responsibilities that Dr. Harvey Brown has carried in the Southern Church, and these men have worked in the closest collaboration in defining the basic philosophy of the Methodist Student Movement and in setting up the Church's machinery for its student work. In the article on "Student Leadership Training" Dr. Bollinger speaks for new Methodism with an authoritative voice.

Dr. Holmes, who has been Director of Negro Schools and Colleges in the staff of the Board of Education of the Methodist Episcopal Church, has been sponsoring a program of large proportions which unfortunately has had no direct counterpart in the educational program of the Church, South. This is Dr. Holmes' first time to write for the columns of CHRISTIAN EDUCATION MAGAZINE, but many of our readers will join the editor in the hope that it will not be his last.

The article by Dr. William P. Tolley, President of Allegheny College, Meadville, Pennsylvania, is, in the judgment of the Editor, of especial timeliness and significance. Though this is his first time to write for these columns, Dr. Tolley, who is well known in educational circles of America, is no stranger to many of our readers. His discussion of "College Support in the New Church" should be read by every thoughtful Methodist. Its tone and content will be particularly gratifying to the majority of our readers.

B. M. M.

The Significance of Race Relations Sunday for Methodists

MERRILL J. HOLMES *



John R. Mott has just published through the Department of Education and Promotion of the Methodist Board of Missions, Nashville, a volume entitled *Methodists United for Action*. In his chapter on the Summons to a Great Advance in the United States he says: "The Methodist Church should do much more to foster well-conceived plans to further the work of Christ with and on behalf of the Negroes of America. . . . While the work of the Methodist churches, both Negro and white, on behalf of the Negroes throughout the history of American Methodism has been truly notable, the fact remains that need for an expansion and improvement of this service is imperative. These and the other churches cannot be content until America gives full opportunity for all within the country to share fully the benefits and responsibilities of our common life." And he mentions "increased promotion of Race Relations Sunday" as one of the next steps in which the Church should increasingly interest itself.

Dr. Mott is challenging The Methodist Church with the fact that much has been done in the field of evangelization and education among Negro people and now as a united church much more can and should be done. In the light of this challenge let us inquire into the present work of the Church in this field and ask especially how Race Relations Sunday may be used by the pastor and people of a Methodist church.

This is not a new venture. Methodism has had a Negro contingent from the beginning. Black Harry Hoosier traveled continually with Bishop Francis Asbury and in the 1820's the dynamic and creative leader in the South Carolina Conference, Samuel W. Capers, who later became a Bishop in the Church, came forward to organize the Mission to Plantation Negroes. So the pattern of evangelization for Negroes was fashioned long ago in Methodism and must now go forward in ways appropriate to the present day.

The first *Discipline* of The Methodist Church, 1939, Paragraph 1119, provides as follows: "As a means of educating the church on the needs of Negro Schools, Race Relations Sunday (the second Sunday in February) shall be observed as the time when the interests of Christian education of Negro youth shall be presented. The Board shall receive all moneys derived from the observance of this day for the sole use of the Division for the advancement of this cause."

In true Methodist fashion there is reference to a collection, but the primary emphasis is on keeping the Church informed. It is fair to assume that the day should be devoted not so much to a discussion of

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needs in this field, for they are fairly well known, but rather to a presentation of the practical work Methodism is now conducting, especially through its schools and colleges, for the meeting of those needs.

Recognizing that these schools provide the usual range of instruction approved by state educational authorities, we may well inquire how the students learn to relate this instruction to problems vital to the progress of the race and the welfare of the community.

Race Relations Sunday offers an opportunity for acquainting ourselves with the program and work of these schools. The first objective of Methodism is always evangelism, and its educational work therefore aims directly at leading the students into a knowledge of the mind of Christ and in making them effective disciples of a better way of life which they in turn shall pass on to many people. We may well appraise the success of these schools not simply in terms of what they do for the students who are enrolled, but more particularly in terms of what students and graduates are doing to serve the communities in which they live and to create higher ideals in those communities.

A few of the sixteen institutions whose interests may be considered on Race Relations Sunday may be briefly presented here.

Bennett College at Greensboro, North Carolina, organized as a women's college, is training students in a way of life distinctly Christian and definitely shaped for useful living. Many of its graduates teach—a very important service of course—but Bennett has been concerned to equip its students with as complete a knowledge as possible of the problems families must face, and

so it emphasizes courses in the field of Home Making. It conducts a nursery school, not so much for the purpose of shaping the development of twenty pre-school children, useful as that is, but more especially in order that the students of the college may know the beginning years of a child's life, and, therefore, more understandingly function in handling the children of whatever age either in home or in school.

Clark University in Atlanta, Georgia, a few years ago carefully coached a few selected sophomores and juniors in special methods of religious education and then sent them out to spend their summer in a series of Daily Vacation Bible School projects. Scholarship aid was granted these students the following year to compensate them for their use of a summer in this way. Now half a dozen Methodist colleges for Negroes are promoting this work with three important results. Most important is the fact that these students are acquiring skill in a practical form of Christian service, an admirable way of realizing the purpose of a Christian college. In the second place, many a community has been definitely helped in its religious and social program. And, finally, such activities always result in interesting other young people in the Christian way of life and in seeking college education under Christian auspices.

Rust College at Holly Springs, Mississippi, has trained a majority of the ministers supplying more than two hundred appointments in that state and in regular school year and summer school has helped train a good many hundreds of teachers. It is now planning two next steps in its service to communities

throughout the state. Its Department of Education will keep in close touch with graduates who are teaching in rural fields, helping them with their rural school problems. It also seeks to develop in its library a new collection of books which it can circulate among the Negro ministers of the state.

Philander Smith College at Little Rock, Arkansas, is working on a program which will help provide a social service program with religious and recreational and health aspects for a heavy Negro population in that city. Methodist leaders of the white churches in Little Rock are co-operating in the development of these plans.

Samuel Huston College at Austin, Texas, the farthest west of our Negro schools, in connection with its emphasis on the training of rural teachers has developed social service projects for rural communities where students of the school are gaining insight into the problems of such communities and are getting practice in work at their solution.

In all these fields the problem of health appears again and again. Two of the institutions for Negroes are in the medical field. Meharry Medical College at Nashville, Tennessee, enrolled last year 52 per cent of the Negro medical students of the nation, has trained hundreds of nurses, and through its dental department has trained more than half the Negro dentists. It has published a course in health education planned especially for rural schools which is proving an important contribution toward better health among Negro people. Flint-Goodridge Hospital in New Orleans is essentially an educational hospital training internes, conducting health courses in churches and schools, and

serving a large number through its out-patient clinics.

The educational work of Methodism among Negroes began as a support to its work of evangelism. No aspect of the work is more important than the training of ministers. The colleges provide the foundation work at college level and Gammon Theological Seminary at Atlanta, Georgia, provides the more specialized training. Since four-fifths of its graduates will go at once to rural fields, Gammon is now perfecting an arrangement by which upper class students will have actual experience in working at the social, religious, and economic problems of rural communities before completing their course.

In these institutions and half a dozen others not named the emphasis is on Christian training and the practical application is in advancing the welfare of some community through service in the church or school, in understanding and improving rural life, in health education, in promoting wholesome family living, in useful citizenship. Are these sound emphases? Are desirable results being secured? What additional helps are needed to make the work still more effective? What further co-operation may now be developed by the white and Negro churches and members within Methodism that will meet Dr. Mott's challenge?

Suggested programs to be used by the congregation in the observance of the day may be secured from the Nashville office of the Methodist Board of Education.

At its recent centennial convocation Boston University conferred on Dr. Elbert Russell, Dean of Duke University's Theological School, an honorary Litt.D. degree.

Student Leadership Training

H. D. BOLLINGER *

What kind of leadership will The Methodist Church have ten years hence? Will our Church produce the caliber and the quality of missionary and ministerial leadership that will be necessary ten years from now? Will our Church produce that kind of lay leadership that will help the Church remain as the society of brotherly love that is building the Kingdom of God?

The new Methodism must face these important questions, and the Department of Student Work is making definite plans to do everything it can to see to it that the Church of the future has properly trained leadership. In harmony with this vision, the first National Methodist Student Leadership Training Conference was held at Berea, Kentucky, June, 1939. Three hundred twenty-five young people came from 127 universities of the (at that time) three Methodisms.

Through commissions and seminars they engaged in a program of study that has had reverberations throughout the current school year and has greatly helped in training a finer and a better Christian leadership for the campus.

For next summer it is planned that the work of the Berea Conference shall be extended throughout the Church in at least four different centers. In each instance, these conferences will be student leadership training conferences for the purpose of enriching the life and experience of college men and women that they may better serve the



Church. The conferences will be held as follows:

June 3-8—Clark University, Atlanta, Ga.

June 10-15—Lake Junaluska, near Asheville, N. C.

June 17-22—Battle Ground, near Lafayette, Ind.

June 24-29—Baker University, Baldwin, Kans.

As the Department of Student Work of The Methodist Church thinks in terms of leadership training for the approximately 200,000 Methodist students in colleges and universities throughout the land, it is important that we give careful consideration to certain objectives of the program of leadership training that will be significant and worth while.

Christian Churchmanship

The Church is the body of Christian believers who have kept the faith alive throughout the centuries. The Church is the institutional channel and agency for the expression of the Christian religion. In a very practical manner the Church means a specific Church. Historically, we in America have expressed our life in the Church through what are known as denominations. We of Methodism have a rich heritage and background in the personal evangelistic zeal of the Wesleys, as well as in their efforts at social reconstruction.

* Secretary for Wesley Foundations and Student Work, Board of Education, Chicago.

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The Church, for Methodists, in this twentieth century means that institutional agency which, through the historical influence of the Wesleys, makes known the faith of the Christ to men in our day. To the individual church member it means *his* church—the church down the street, to which he belongs and where he worships. This is the church of Methodism, and this church needs trained Christian leadership.

The Department of Student Work is exceedingly anxious that each Methodist college student shall be trained in the arts and the methods of functioning efficiently as a Christian churchman through the channel of his local church.

The college student who disdains an overemphasis of denominationalism should discover anew the Church—his church. It should be for him the institutional agency through which he makes an intelligent expression of his Christian life and faith.

In the light of the historical significance of Methodism, and in the light of the new discovery of the Church in our day, it can truthfully be said that the Department of Student Work is anxious to embark upon a program of training in Christian churchmanship.

Educational Strength

Methodists cannot be reminded too often that Methodism was born in a university and the very genius of our ecclesiastical organization is its method. There was sound educational strength in Wesley's class meeting and in his plan for quarterly and annual conferences. In the early life of the Church he outlined with educational soundness the means and the methods for training his leadership. In the very framework of Methodism, John

Wesley saw to it that his ministers were trained in proper methods of action and expression.

In these days of sound technical procedure and specialization in various fields of the sciences and arts, it is highly necessary that the program of student religious work shall proceed with commensurate educational strength. Therefore, it is imperative that students be trained in such a manner that the work they do will be educationally sound.

Quality Effort

Unfortunately, some of the religious work that is conducted by the local churches is of a poor quality. In these instances, Sunday school classes are poorly taught; sermons are poorly preached, and poorly selected hymns are not well sung. The level of such work can be lifted into worthy expressions of high religion if we can train a generation of young men and young women to go into such churches and *lift that level*.

This is true not only with reference to the work of the local church in some instances, but unfortunately it is also true in some instances of the church at the university. This is a condition that should not exist, and the expression of religious life among college students should have in it such qualities that it shall be contagiously attractive.

People can either be attracted to religion or repelled from it by the manner in which Christians go about the business that they set out to do. There is an innate admiration of artists; and if we are artistic in our expression of religion, others may be more easily won to engage in the enterprise. Properly trained student leadership will help us to develop qualitative expressions of religion throughout the Church.

Religious Intercollegiateness

One of the great factors of student life is the intercollegiateness which students have in athletics and other contests. They develop both the feelings of rivalry and of fellowship and students quickly realize that they are a part of a great intercollegiate world. The student leadership training conferences that are planned for next summer are intended to develop a *religious intercollegiateness* wherein students will realize that the leaders of other campuses are engaged in religious life and effort. The rich interchange that is available of program methods and materials in such a situation develops fellowship. Furthermore, it is highly necessary that Christian young people in this generation should develop a consciousness of group. This development of consciousness of Christians working together should not be for the purpose of setting college students off from the community or people in other walks of life but for the realization of the fact that other college men and women are engaging in the same enterprise.

Christian forces and agencies in the world today need the strength that is developed when they become conscious of working together in a community of effort. This strengthened consciousness that is developed through religious intercollegiateness is an important factor in leadership training.

The Training Process

The Methodist Church throughout the world is engaged in a gigantic enterprise of religious education. Beginning with the baptism in infancy and carrying through to the benediction at life's end, our Church believes in leadership training. We have purposely divided the

life of the individual into age groups and we have built our curricular materials and methods for the purpose of careful training for each age group. Our Church has taken advantage of all of the psychological insight and study that is available to produce the best for each age group and to carry on the training in the best possible manner.

The student leadership training conferences that are being planned for next summer are for the purpose of curricular integration as a part of the total training process in the Church. In other words, these student leadership training conferences represent the important four years of college or university life. It is the intention of the leaders to pick the college student up from the environment from which he comes in the local church, give him four years of training in Christian life and churchmanship, and then turn him back into society, a consecrated, trained, life-serving Christian. Thus leadership training among college students can be seen as a definite part of the total life process of religious education in the Church.

In conclusion it should be noted that the most important task in which the Church can engage is to provide the proper religious life and atmosphere for college students who will undoubtedly form the main part of the leadership of the Church of the future.

It is with hopeful expectancy that the Church looks to the future, and she cannot afford to cripple herself by not having her leaders properly trained. Therefore, the student leadership training courses that are to be held next summer should be thought of as merely a beginning of a great and far-reaching program of leadership training for college students that the Church will conduct in the future.

Religious Activities and the Church Related College

L. F. SENSABAUGH *

(A paper read at the National Methodist Educational Meeting, Philadelphia, January 9, 1940.)

The Church and Christian Education

"The Christian Church is called to give light and life, provide guidance, interpretation, and leadership, in a world that is shaken to its very foundations." These lines from the report of the Madras Conference are a restatement of the imperative "Go teach." *Christian education* has always been a primary function of the Christian Church; certainly, it is the tradition of Methodism. The Church, as a mediator of religion, must engage in the educational enterprise. It cannot delegate nor abrogate this function without peril to itself and loss to religion.

Higher education in America, first established and fostered by the Church, has, in these latter days, become increasingly a function of the State. The history of higher education under the auspices of the Church is at once glorious and tragic. Glorious, when, and to the extent, that the church school was concerned primarily with developing Christian men and women, of exalting the Christian faith, and delivering the prophetic message of Christianity; tragic, when, and to the extent, that church-controlled institutions have entered into competition with state schools in the race for bigness, for buildings, for



endowments, for athletic prowess, and academic rating, allowing the high purposes of religion to fade into the background.

I presume to suggest that you who represent existing Methodist institutions represent the character of institution that is essential to the survival of democracy. In the area of higher education you are the voice of a free church in a changing political and social order. To you there comes, out of the world's need for religious leadership and turning back to religion, an opportunity unequaled in Church history.

While the Church is engaged in rethinking her missionary and evangelistic ministries, she must also rethink and re-evaluate her educational function. Particularly is this true as that function relates to the total responsibility of the Church and the problem of religious leadership for the days ahead. I need not remind you that whatever Church colleges may achieve in the fields of scholarship, the arts, the sciences, in professional schools, and in academic prestige, they are not performing their full mission till they bring to their students fundamental change in their concepts of God, of the universe, and of the majesty and value of human personality unless they produce a higher standard of conduct and character, a respect for intellectual and moral freedom and a sense of fellowship and kinship with all mankind. They are not ade-

* Director of Religious Activities, Southern Methodist University.

quately functioning unless they develop skills and disposition for service and leadership for the Christian enterprise.

The Educational Ministry of Methodism Is to All Her College Students

The Methodist Church established colleges and universities to perform a certain part of her educational function, but her responsibility is not confined to those who are enrolled in church-owned institutions. Her ministry is to all students, on whatever campus they may be. Ownership of property does not delimit the Church's responsibility to students. Responsibility for Christian education in the higher levels makes it necessary that the Church *follow her students onto whatever campus they may go*. Commitment to this view is contained in the *Discipline* of 1939, Paragraphs 1097-1107-1122-1123. To illustrate: In Texas there are fourteen thousand Methodist students in institutions of higher learning; less than two thousand of these are in institutions owned by The Methodist Church. All these students are from the same kind of Methodist homes and local churches, have the same needs and the same potential gifts of leadership and service. The Church dare not say to the Methodist students in these state and independent institutions: "You are not of our fold; therefore, we have no responsibility for you." A new strategy for Methodist higher education must include all Methodist students in all institutions. In brief, this means that persons, rather than institutions, must be made the center of the educational program of united Methodism.

The Church Institution Has a Distinctive Ministry

The church college has an open field of service if it gives itself to a major emphasis upon moral and spiritual interpretation of the discoveries of science, the findings of scholarship, the speculations of philosophers, and, in addition thereto, provides motivation and skill for professional and lay leadership for the cause of religion and the work of the Church. The church college must insist that the true ends of education are not in factual knowledge or skills but in *what persons become*. The church college must be *unlike* the state institution in the quality of persons she produces and the training for leadership which she gives. In his book, *The Effective Christian College*, Hite says, "The Church has rightly held that its young men and women who seek higher education will be that part of its membership which will become eminent in every sphere of potential usefulness—they will become leaders in their chosen professions because they are trained for this leadership. Society has occupied itself in equipping those young people for the highest social usefulness—plus something more. These Christian young men and women will occupy minor places in religious leadership unless *they are specifically trained and motivated for it*. They have not been adequately trained in religion and for religious leadership as laymen, and that in large measure accounts for the impotency of the Church in many communities."

There you have it. Eighty-five to ninety-five per cent of all the students enrolled in our church colleges are from home-church backgrounds. The Church has a certain hold on their affection and loyalty; their pre-college talent and interest

has been in some measure devoted to work in the local church. If this respect, devotion, loyalty, and interest is broken while on a church college campus, and if the church college does not cultivate these potentialities into skills and dispositions for larger usefulness in the Church, then the church college in that degree has failed of its primary purpose. If and when the same meticulous care and skill is used by a church college in developing the religious possibilities of its students as is used in discovering and developing athletic stars, there will dawn a new day for the church college. "Efficient activity and leadership in religion and the Church is not something that can be neglected for four long years and then blossom forth again. The laws of atrophy are universal." The Church does not delegate her training of ministers and missionaries to outside or extra-church agencies—why should she delegate the cultivation and training of lay students to agencies outside the Church? That is what state institutions do; surely the church college must do better.

Parents send their sons and daughters to church colleges, expecting them to return with greater enthusiasm for, and understanding of, the program of the Church. Pastors constantly complain that church college students are no better trained than state-educated students when they return for college and give their time, energy, and talents to civic and extra-church agencies of community life. What else can be expected? Many church colleges permit, sponsor, or support extra-church agencies to guide the religious activities of their students. As in other things the church college has followed the example of the state institutions and turned its religious activities pro-

gram over to other agencies and leaders. Here again the church college must assume responsibility and become unlike the state institution. The total religious experience of the student is the concern of the Church.

The Church College and the Local Church

The chapter on Christian Education in the Madras report opens with the statement: "*We recognize that the time has come when the Christian schools and universities must adjust themselves even more consciously to the life of the local church.*" Here is food for reflection. The local church, once the chief source of financial support of the church college, and whose pastor was a live agent for the institution, is no longer of much importance. At least more than one college president so declares. It is true that the local church is no longer the direct source of large revenue for the church college, but the local church continues to be the chief source of the *grist* that comes to the college mill; it is the source of the raw material out of which Christian personalities are to be developed. It is not an artificial or inconsequential relation; it is a life blood tie. Stop the flow of life blood between the local church and the church college, and see how quickly it will die, or stop the flow in the other direction and both will become anemic. The local church sends life, fresh, potential, throbbing with vitality, to the church college; it has a right to expect that life to flow back, enriched, ennobled, and prepared for more effective service. The Church demands a better trained leadership in the pulpit; the Church is limping because it has so poorly trained occupants of the pew. The greatest

handicap in every congregation is in the spiritual illiteracy and unpreparedness of its lay membership.

The church college and the local church are two units in a church system of Christian education. There is a mutuality of responsibility that cannot be evaded by either without hurt to both. College-trained laymen need to know the nature of the Church, her basic beliefs, the scope of her program, her prophetic mission, her social and world-wide responsibility. If the church college does not do this for her students, to what agency can the local church turn to find her teachers and leaders?

Herein Lies the Significance of Extra-Curricular Religious Activities

The efficient department of physical education provides a gymnasium and gridiron for the exercise of its athletics; the geology department makes provision for field trips; the science departments provide well-equipped laboratories; the music school provides practice rooms and recitals; the department of domestic science is equipped with kitchen utensils and foodstuffs with which to practice. These are extra-curricular activities. They are outside the formal classroom curricular, but every educator recognizes their value and necessity, nor are they farmed out to other agencies.

This same principle applies in the realm of religious living, and in this realm of extra-curricular activities for religion, the church college has been most negligent. It makes certain requirements in the area of religion: required chapel, required courses, sometimes required church attendance, but the free extra-curricular religious program is turned over to extra-church, non-academic agencies and leaders. Let us then

consider religious activities as a part of the church college program of religious education. What are the underlying principles, and what is the nature of such a program?

The Basic Principles of a Religious Activity Program

1. First, the religious activity program must be designed to meet basic religious needs of college students. Classroom and other exposures of campus life disturb, upset, and even shock students out of the ordinary role of life. A college freshman is a confused person, if the college does anything for him and to him. One of the basic needs of a college student is to retain a hold on essential values of his past religious experiences while grasping for new values

2. Because of previous experience with the Church and religion as represented in his experiences in the Church, the campus program should be identified with and related to the life of the local church, which is to him the symbol of religion. In his recent book *Co-operative Religion at Cornell University* R. H. Edwards says: "The Christian Church is recognized as the fundamental agency for religious service in university life." College students have special religious needs which cannot be met by the average youth program of the local church—hence, the college church must join with the college in providing a local church program that is adapted to student needs. This close integration of the student with the local church will anticipate his religious needs in post-college years and help him to carry back to the home church some of the values received in a vital church college education. College students desperately need the pastoral ministry of the Church.

3. The church campus program of religious activities should provide opportunity to Methodist students to become acquainted with the larger aspects of the Church and her program. Provision in the recent legislation for youth to hold membership on Conference, Jurisdictional, and general boards and commissions is a step in the right direction. The church college owes it to her students to introduce them to the historic Church and acquaint them with her world-wide mission. The religious activities program for Methodist students should therefore be within the framework and integrated with the Church's total youth program. Each year there go from church campuses thousands of students who have come into contact with world movements through all sorts of social action agencies, and who have been inspired by the leaders of these movements, but are wholly ignorant of the part the Church is playing in community, national, and world affairs.

4. The church campus program of religious activities must provide for specific training for leadership, a leadership that can serve within the framework of the Church, and as churchmen in other fields. Extra-church agencies have for three decades been almost the only source through which college students could be brought into the larger contacts and given the larger vision of world service. The Church is now beginning to provide such agencies of leadership training, and the church college campus should be related to those instruments of training which are within the framework of the whole Church. Thousands of Methodist college students have never become aware of the fact that their Church has a conference and camp program that is equal to the best in the land; there are scores of

church college faculty people equally uninformed. Methodist students have no reason to be ashamed of their Church and her program; they have less reason to be ignorant. It is the business of the Church to introduce her students to the World Mission of the Christian Religion and to enlist them in that mission.

5. A church program of religious activities will expand beyond denominational lines; this is the very genius of Methodism. Methodist students, because of the very catholicity of their Church, are in position to render a service of leadership in interdenominational, interfaith, and other world-wide movements. The strength of any interdenominational enterprise is dependent upon two factors: the strength of each unit and the willingness to co-operate. Develop a strong Methodist student movement with the will to co-operate, and we make constructive contribution to the larger Church of tomorrow.

6. A Methodist college campus student activity program, while recognizing the Church as the primary instrument for religious guidance and inspiration, will also recognize and co-operate with all extra-church agencies having positive and creative contributions to make to student religious life.

7. A religious activities program should be indigenous. That is to say, it should be developed within the scope of the particular campus, but within the framework of the whole church program for college students. This would involve conference, inter-campus, state, jurisdictional, and national relationships.

8. The program of religious activities must be conceived in integral relation to the formal courses of study in the institution's department of Bible and Religion. The head of this department should be a

member of the Campus-Church Committee on Religious Activities. That which is taught in the classroom must be put into practice in life situations before it becomes a real learning. Instruction and expression are two aspects of the learning process.

9. A religious activity program should provide for the creation and development of student interest, and provide the largest possible degree of student interest, and provide the largest possible degree of student initiative and responsibility, coupled with *sympathetic and intelligent adult supervision*. Student-adult co-operation in the development of an activity program will make for constructive and abiding progress. There should be adequate supervision without coercion, a minimum of adult imposition, a maximum of student initiative. The ideal situation for religious education is where the mature and the less mature share in a "both-and" relationship, where students, faculty, and church leaders see eye to eye, and plan and participate co-operatively in common tasks. Un-supervised religious activities may lead to unreligious outcomes. This supervision of such activities needs to be within the framework of the church program of Christian education for college students.

10. The prophetic responsibility of the church college will cause it to bring new insights into social condition and responsibilities, and motivate students to participate in the correction of social ills. The religious activity program will provide an outlet for these new insights and will provide in addition to study, discussion, investigation, analysis, opportunity for social action. The place to make students think is when they face a real situation or problem and must find an answer.

Through such a program college students can come to grips with economic, social, political, racial, and other social problems and participate in a program of correction.

11. A distinct campus-church supervised and promoted program of activities will contribute to the development of a growing appreciation of the Church by students and prepare them for active service in the Church in post-college years.

Such a program on the church-related campus will provide a pattern and leadership for Methodist student work on state-related campuses and to other denominational groups and thus strengthen the whole church approach to college students. A vital church-related student program within the framework of the total church program of Christian education will contribute to the sum total of the Church's ministry to youth and to the Church of tomorrow.

In Conclusion

For several student generations the church-related college has been following the pattern of state-supported schools by delegating the student religious life program to extra-church agencies. That these agencies have rendered a valuable service, there can be little question. They have contributed to an awakening of the social consciousness of students and have created within them the desire to participate in the work of world redemption. For this ministry the Church will always be indebted to them.

In the meantime the Church herself has come to an awakening of social responsibility and is in need of trained leadership for her gigantic task. There is a marked turning back to religion and the Church is regaining the confidence of men and her place of leadership in world af-

fairs. This turn back to the Church and to religion can last only through the present crisis, unless a new, intelligent, and vigorous leadership can be discovered and developed on our church-related campuses. The Church cannot give strong, intelligent, vigorous leadership unless she has men and women whom she has trained for this purpose. Sharpening the wits of students and increasing their cunning is not enough for a church college; her more important task is to impart ideals, create attitudes and motives, and develop techniques and skills for religious living and leadership.

This training cannot be done by extra-church agencies. It must be done by the Church in her church colleges, and through church programs on state campuses. The activities program affords the laboratory, the race course, the *hot spot of learning*.

Our church institutions must assist in the development of student retreats, conferences, seminars, and other forms of training, if Methodist students are to become what the Church desires they become. The rapidly changing structure of our social order cannot long be carried as a political enterprise—it must be directed by the purposes of religion, and the purposes of religion are best expressed through the Church as the organized body of living faith. The Church must give guidance, interpretation, and leadership, and she must rely upon her college-trained men and women for the task.

If the Church is to provide this leadership, it must be trained within the framework of the Church's program of Christian education. The life and spirit of the Church must go onto the campus and into the stream of student experience. The Church cannot stand alongside a college campus as a symbol only; it

must become a living reality in an ongoing experience. College students have a growing understanding and appreciation of the Church, but their loyalties and service must find expression through a church.

In this day of return to religion and the Church, the church college has unprecedented opportunity for giving creative leadership—not alone to the student movements of the world, but through the students to the Church and the world of tomorrow.

Areas of Religious Activity

Activities constitute the "realm of reality" for the college student. The character value of the activities depends upon the objectives, the content, the method, and the meaningfulness of the activities. The extent to which they stimulate interest and initiative and to which they are integrated with the total religious experience of the student will determine their ultimate value. Observing the foregoing principles the following areas of activity may become vital elements in the religious education program of the church-related campus.

1. *Counseling.* A pastoral ministry in which adult church leaders may render valuable service, a major responsibility of the Director of Activities.

2. *Co-operatives.* Projects designed to reveal the Christian motive in co-operatives.

3. *Deputations.* Selection and training of teams to go out to churches, young people's meetings, public schools and community meetings.

4. *Discussions.* Guided study in informal groups seeking to discover the tension areas of contemporary life and to apply Christian principles to their solution.

5. *Leadership Training.* Classes

and activities designed to train for specific leadership on campus, in local churches, and the community.

6. *Orientation.* Enterprise of faculty-student co-operation for helping adjust students to campus experiences and to their own changing life situations.

7. *Projects in Student-Faculty Relations.*

8. *Projects in Social Action.* Economics - relief - religious education, recreation, labor difficulties, health, sanitation, inter-race co-operation and inter-faith good will.

9. *Projects in Local Church Services.* Teach in church schools, usher, sing, play, direct boys' and girls' clubs, direct recreation programs, help in young people's services in smaller churches, etc.

10. *Projects Designed to Raise Ethical Practices on Campus.* Movements to eliminate cheating, drinking, heavy petting, vandalism, snobbishness, etc.

11. *Projects Designed to Relate Students to Great Movements.* Relation to various student movements, peace groups, F.O.R., World Student Christian Movements and the regional and National Student Movement of the Denomination and other denominations.

12. *Religious Drama.* Particularly in the area of Social Action.

13. *Speakers.* Presentation of speakers having appeal to students and with vital messages to students.

14. *Worship.* Student initiated and conducted, vesper, meditation, seminars under capable leadership, cultivation of private devotion practices, special services and an occasional Chapel program. Cultivation of habit of church attendance and participation in the sacraments.

These are some of the areas where the student finds reality, and these areas the church-related college should provide and supervise.

Lambuth College Faculty Participates in Church Program

A composite total of twenty-nine positions in church organizations is held by the twenty-four members of the faculty and administration of Lambuth College. Compilation of these data was inspired by the appearance in a recent issue of the *Christian Advocate* of an article entitled "I Am Debtor to the Church College." This article was written by Dan W. Dodson, a graduate of McMurry College in Abilene, Tex., and at present an instructor in New York University.

In expressing his appreciation for being invited by his *Alma Mater* to make a contribution to the institution, Dr. Dodson sets forth as the first significant debt he owes his church college the instillation of a set of ideals and values. In describing the activities of members of the staff of his college, the writer says:

"The president of the college was very active in the work of the church. I believe he headed the conference delegation of ministers to the General Conference that year. Likewise the college dean was conference lay leader and a member of the board of stewards in one of the local churches. A member of the education staff taught the boys' Sunday school class at one local church, while the secretary-treasurer of the college taught the boys' class at another. Nearly every faculty member was active in some church in some capacity. . . . In fact, one gained the impression that here was a college which was the apex of the educational structure of the conference; and instead of college being a foreign experience, it in reality became an advance step in the religious and academic fields."

—*Lambuth College News Letter.*

What Should the Curriculum of the Department of Religion Be Expected to Accomplish on the Campus?

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M. L. SMITH *

(A paper read at the Educational Council, Nashville, December, 1938.)

The very first question that must be decided upon when one considers a curriculum is: What do you want to accomplish? What objectives are you seeking?

I think there are at least two definite aims which the Department of Religion is seeking to realize: first, to make intelligent Christians of the students enrolled in the courses in religion. That is to say to help the students gain a reasonable, consistent philosophy of Christianity; and, then, to inspire them seriously to undertake to put the principle of Christianity into daily living. This means that students must have a factual knowledge of Christianity. Only when students possess these facts can they form a reasonable philosophy, for knowledge is the only basis of a consistent system of thought. Then their Christian living will have in it a powerful motive—an awareness of what they are seeking to achieve for daily living.

The question may be asked: Should there be a conscious effort to win for Christ those students who make no claim to be Christians? Such effort is understood by some teachers to be propaganda, but it is very probable that this purpose lies



in the back of the mind of every teacher of religion. How now can this aim be legitimately achieved by the teacher? I can conceive how instructors might use negative, unethical methods in their efforts, but the positive and natural method of attaining this objective, I think, is a twofold one. In the first place, the teacher must look to himself. There are three essentials that the teacher of religion today must possess. He must, if he is to have the respect of his students, know what he is teaching. The teacher must know the truth, and the truth will make the students free. This is what Dr. Peritz of Syracuse University meant in his statement: "I do not believe in preaching to my students; but I believe in so presenting the facts as that these facts will do the preaching."

The second essential that the teacher must possess is the ability to make the truth, knowledge, and ideals of the lesson materials effective in the life of the student. There are psychological laws operative in the human mind by which, if a teacher understands them, he can

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release into that mind life itself. Human nature is responsive and the teacher is a releaser of life.

The third essential that the teacher must possess, if he is going to help students realize the Christian ideal, is friendship. Friendship is the most dynamic missionary, evangelistic, and educational method. It's the man that matters. The teacher must be a friend. Life is contagious. A teacher in the Christian College at Wuchang, China, gave every student in his classes a key to his office. Fifty years ago the teacher in the older Southern colleges wore a beard to inspire the respect of his students. It gave him a certain prestige. Today the teacher does not rule from above but from among, and the power of that control is truth and friendship.

The second legitimate and natural method the teacher must look to is the curriculum, the materials of instruction. The teacher must know his lesson, he must have ability to teach, and he must have the ability to walk right into the lives of his students. Yet this skill of the teacher is most impotent unless out of all the great mass of curriculum materials he can select what will satisfy the interests and meet the needs of the modern college student. A course should not be offered merely because it is something the teacher likes. Perhaps our curriculum offerings are too many—the curriculum is too widespread. We curriculum makers and teachers, perhaps, read our interests and needs into the lives of the students. The college Religion curriculum should have the minimum number of courses to fulfil its function adequately. There are three advantages in this: (1) We could offer more often the courses that students need and are interested in and could thereby have more students to

take religion; (2) offering fewer courses would make possible better preparation on the part of the teacher; and (3) so many of the courses would not have to be repeated in case the student pursues his studies in the graduate school. Perhaps the College Department of Religion should offer only those eight courses:

A Survey of Old Testament History and Literature

A Survey of New Testament History and Literature

These two courses are basic to the progress of the student in his understanding of other courses in the Religion Department.

Comparative Religion, or a study of the Philosophy of Missions
Ethics, or the study of the moral character of conduct

Child Psychology, or a study of the laws that are operative in the mind, or a treatment of how the child develops

Principles, Theory and Methods of Religious Education

The Local Church—a study of its place, organization, and functions

Elementary Philosophy of Religion in which "Beliefs That Matter" may become reasonable to the student

College students *need* these courses, and I think I can say, they *like* them.

The second general objective sought in the curriculum of the Religion Department is the preparation and training of the students for work in the local church. One branch of this preparatory service is that of pre-professional studies for students who are planning to do graduate work in theological seminaries. In many cases, however, the work of the Department has been very unsatisfactory. In the Fall of

1933 eighty-eight students entered the first-year class in the Yale Divinity School. Only sixteen of those students passed the Biblical Knowledge Test. As a result of this lack of Biblical knowledge it has been urged by certain teachers in theological seminaries that ministerial students looking forward to this professional training should not take religion courses in college. In 1931 Dr. George Dahl of the Yale Divinity School gave the following reasons why these students should not take Bible courses during their college years:

(1) That little of college Biblical teaching is thorough.

(2) Much of it is unscientific and lacks the historical approach.

(3) Slovenly habits of study may easily be acquired.

(4) Gross misconceptions of the Bible are formed.

(5) Lack of appreciation for the Bible is created in the minds of the students.

(6) A self-sufficient attitude which causes a prejudice against covering the ground again in more thorough fashion is formed. And

(7) College Bible courses may crowd out other undergraduate subjects no less essential to the proper preparation of candidates for the ministry.

Dr. Dahl's conclusion is stated as follows: "Better a really good additional course in almost anything—home economics or cattle raising, if you will—than some of the stuff now branded as Biblical Literature." Observe that Professor Dahl's objection to Bible courses in college is not due to the courses themselves, but to the poor teaching of those courses and the unsatisfactory quality of the work done. This poor work on the part of teachers is probably due to an attempt to spread their preparation

too thinly over a too wide and a too varied curriculum offering.

Another branch of this preparatory service of the Religion Department is the training for service in the local church of those students who are not planning to do graduate or professional work. Training Christian leaders is the great task and responsibility of the church college. We will be successful in performing this task just to the extent that the teachers of religion in these colleges can qualify, and just in proportion as the curriculum of the Department of Religion satisfies the interests and meets the needs of modern college youth.

Changes in College Students

A survey by which American Schools Association in which 18,000 prospective college students in New York and Chicago were interviewed reveals marked differences in those who entered this fall from their prototypes of ten years ago. *The New York Journal and American* summarizes the changes as follows: "First, a much greater number of today's students start out with a definite career in view and plan their studies toward a specific objective. Secondly, this season's crop is much more job-minded. Thirdly, college boys and girls of the present day are more serious. Further, they read more books and periodicals . . . display greater interest in international affairs . . . go to the movies less . . . are three months younger and about a quarter of an inch taller . . . spend approximately \$210 less for education . . . 22 per cent of the girls hoped to find student employment . . . 30 per cent of the boys hoped to support themselves while attending college."—*Texas Outlook*.

The College Teacher of Religion in Methodism's New Day *

WM. F. QUILLIAN



The college teacher of Religion is a pivotal leader in the total program of Christian education. He is the representative of the local church in the college community and in like manner he must represent the college community in the local church. In a very peculiar and significant sense he is responsible for determining the standards of the religious life of the entire college community. This is true even though there may be one or more directors of the religious activities of the institution on the campus. He is also the representative of the religious activities of his institution as these relate to the denominational and interdenominational agencies throughout America. In my opinion he stands next to the president of the college or university in creating a proper religious atmosphere and in maintaining the highest standards of Christian conduct.

At a recent session of the Western North Carolina Conference, Dean P. E. Lindley of High Point College drew a comparison between the responsibility of the tax-supported institution and the independent or church-related college or university. He stressed the importance of moral and ethical culture in the public school system of the nation. He urged that something more definite be done in order that students of all ages might realize their responsibility to the Church

and the State. Statistics were given showing the relative significance of this work in the church-related institution and that under the supervision of the State. However, when all of this had been said, this professor made the frank admission that a state-supported institution could not begin to carry out a program of moral and religious instruction comparable to that of the church-related college. He made it clear that the Professor of Religious Education has an open door to the students, can use such textbooks and materials as his judgment might dictate, and that he has the largest possible freedom in the teaching of religion.

It is of interest to note that in the city of Pittsburgh the Board of Education in recent session adopted a plan for religious education which will be put into effect on a city-wide basis at the opening of the fall term next year.

This plan provides for granting three hours of credit a week in Religion to high-school students. Two hours of this credit can be gained by attendance upon church school and other worship services on the Sabbath and one hour will be granted for work taken under denominational direction at some time during the week. Pupils desiring this credit will be excused for the week-hour. They will be expected to take this work at least 75 per cent of the 52 weeks of the year. This

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plan is worthy of careful study on the part of teachers of Religion.

Through the years the importance of the teacher of religion in the church college has been magnified. Today the work of this leader is reinforced by the student organizations and other agencies which promote the religious life of the institution. In his recent book, *The Church Follows the Student*, Dr. Clarence P. Shedd, of Yale University, points out the efficient program which is being maintained in many denominations and makes particular mention of that of The Methodist Church. In this plan the teacher of Religion has the finest opportunity to keep in touch with the local pastor in order that each student may know of the continued interest of his local church and of the personal interest of the professor of this department.

In this paper we are to consider the Professor of Religion in The Methodist Church. What has just been said gives a general background to the obligation and opportunity which comes with Methodism's new day. What will it mean? How can this larger opportunity be accepted and fully appropriated for the sake of our youth in the new Church? What difficulties are to be overcome? What points of vantage already gained should be carefully protected? How best can this interest be fully promoted in all of the institutions as represented by the six Jurisdictions of American Methodism? These and other questions should be discussed by this group, for it is to this group that the Church must look for further planning and the development of an adequate program.

Without question, this interest must have a large place in the organization of The Methodist Church. The problem as to its

proper relationship has been given consideration in the Joint Committee on Education and in other groups. Some have felt that the Professor of Religion should have a relationship with the Division of the Local Church and that through the local church he should move for the realizing of his objectives. Others have felt that these professors and these departments should be definitely under the general direction of the Division of Educational Institutions and that the approach should be made from the educational institution to the local church and other activities. This question must be settled by the General Conference and a decision will be written into the new legislation. It is my opinion, however, that whether this type of work is definitely classed with the local church or with the Division of Educational Institutions, it must render the same type of service and must accept all new opportunities which may be presented in the expanding program of Methodism. Frankly, it has been my position in the Joint Committee that this section should logically be classed as a part of the Division of Educational Institutions although it should always have representation in the meetings under the direction of the Local Church Division.

Following the suggestions made in the opening paragraph of this paper, I would stress again the importance of the Professor of Religion in the total program of The Methodist Church. It goes without saying that this professor must be a person who is constantly growing, who is always seeking the higher levels of life and who recognizes the supreme importance of human personality. First of all, he must be the kind of leader who will command the wholehearted support and

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confidence not only of those students who happen to sit in his classroom but of the faculty, the student body, and the entire constituency of the institution. As Dr. Clark points out in his book *The Ideal of Jesus* this man or woman must be the spiritual and intellectual equal of any person on the faculty. At last his personality, his individuality, must give tone and strength and color to the religious life of the entire institution. Dr. Rufus Jones of Haverford College, Penn., is the type of man whom I have in mind. Dr. Jones typifies in his own personality the mystical life of the disciple of Christ and at the same time seeks to make practical application of the things which he believes. I am suggesting also that the Professor of Religion should have close and intimate contacts with the students in order that they may receive the full benefit of his counsel and co-operation.

His contribution to the local church should not be restricted simply to the local congregation or church with which he happens to worship. He should be interested in the total program of his District and Annual Conference, indeed of the whole Methodist Church. He should make an opportunity to meet with others of like mind in conferences and schools as this privilege may be presented. Some of the finest work that is being done in Methodism is that which is rendered by professors in this field who go out over the week-end or through the summer and teach the people, conducting courses in Bible, Religious Education, Christian Missions, the Spirit and Genius of Methodism, acute social problems, the question of war and peace and other related subjects. In this way he not only projects his personality far beyond the confines of his own

classroom but he receives inspiration and encouragement for a larger and finer service as he comes in contact with other leaders and with the program of his church.

His responsibility to the college community has already been considered and does not need to be further emphasized. In closing may I again suggest that such a religious leader should have close and definite responsibilities not only for denominational work but also for the total Christian program in America and throughout the world. He should be interested in the International Council of Religious Education, the Council of Church Boards of Education, the Federal Council of Churches of Christ in America, and in local interdenominational programs with which he might co-operate. His is a constantly expanding horizon. He must be a prophet in both senses of that word, one who has a clear vision concerning the future, who knows the direction in which the Church and the Christian religion are moving; he must also be one who will "tell forth" his convictions and publish to the world the high principles of the Christian faith.

No doubt those of you who are present are more conscious of the things which I have undertaken to say than anyone who is not definitely responsible for this field of service could possibly be. No doubt these suggestions have been in your own thinking and have given you much concern. My object has been to place them before you again and let you know that those of us who happen to be in other lines of Christian service deeply appreciate the importance of the work which you are doing and we regard it as of the highest value in the total program of Christian education.

College Support in the New Church

WILLIAM P. TOLLEY *

One of the most important questions before the General Conference at Atlantic City is that of determining how funds raised for the various benevolences of the Church shall be allocated and spent. If the practice of the Southern Church is followed, the annual conferences will have a voice in the expenditure and control of a part of the funds raised. If the practice of the Northern Church is adopted, a central agency will control all expenditures, and the annual conferences will be without voice, authority, or responsibility for any part of the funds contributed.

Up to the present time the Church at large has given little attention to this question. In the fine spirit of unity achieved by the new Church an effort has been made to keep questions of procedure in the background and to settle administrative problems on the basis of deference and courtesy. Where the issues are not vital this is an excellent policy. If, however, a question like the control of benevolences is settled by generous surrender and without adequate study and discussion it will be a most costly blunder.

In the former Methodist Episcopal Church (the Northern Church), the central control of all benevolences has done irreparable harm to church schools and colleges and has weakened the financial support of all conference institutions. Colleges that once received thirty or thirty-five thousand dollars a year



WILLIAM PEARSON TOLLEY

from supporting conferences are now fortunate if they secure as much as two thousand dollars a year. With the weakening of financial support many colleges have been lost to Methodism and a good many others will be lost if steps are not taken to insure a closer relationship between colleges and the church. As one college president remarked recently, "Non-interest and non-support eventually mean separation."

It may be argued that the depression years are responsible in part for the steady shrinkage in the support of education by the Northern Church. There are two answers to this. The first is that the greatest losses in financial support occurred under central control of benevolences before the depression began. The second answer is the record of the former Methodist Episcopal Church, South, during the past ten years.

For example, during 1938-39, the

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latest year for which figures are at present available, the 45 colleges of the Southern Church received from conference benevolences \$247,860. This amount was in addition to certain grants from general church funds and even at that no one in the South believes that the Church is doing too much for its colleges. On the contrary, there is an earnest hope that the new Church will encourage increased support for Christian education. Nevertheless, colleges related to the Southern Church receive on the average about ten times as much as institutions related to the supposedly richer branch of Methodism.

Some, perhaps, will say that the Northern Church is not as much interested in Christian education as the Church, South. The answer to this is that Northern Methodists had a deep interest in education before the Centenary and World Service programs began. Before we had central control of benevolences and surrendered our conference educational collections the local churches were interested in the whole educational program of the annual conference and gave willingly to conference projects. They would do it again if they were free to control a part of the funds they raise.

The chief cause of the seeming indifference of the Northern Church to its educational institutions is the remoteness of the basket into which all benevolences of the Church are poured. The phrase "World Service" is supposed to embrace every activity of the Church, including those of home missions and education. Actually, however, it has come to be more and more a synonym for foreign missions, and if education asks for a larger share of the World Service dollar it is told that this can be secured only by taking something away from a for-

eign missionary project in India, China, or some other distant point.

Since all contributions from local churches in the North must clear through the World Service Board if World Service credit is to be secured, there has developed an unwillingness on the part of churches to give any money outside of World Service channels. The practical effect of this is to preclude any direct appeal from the college to the local churches to supplement the pittance received from the Board of Education through the World Service Board. Not one church in a thousand will contribute to a cause for which it does not receive World Service credit.

If the method of controlling benevolences used by the former Methodist Episcopal Church, South, should be adopted by the new Church, there should be an immediate increase in benevolence gifts among churches of the former Methodist Episcopal Church. The adoption of the method of the Southern Church will not injure the cause of foreign missions. Certainly missionary interests have not suffered under the former Methodist Episcopal Church, South. It is not a question of missions versus education. It is simply a question of preserving a measure of self-government and of developing all the interest and support we can for Methodist agencies related to the annual conference.

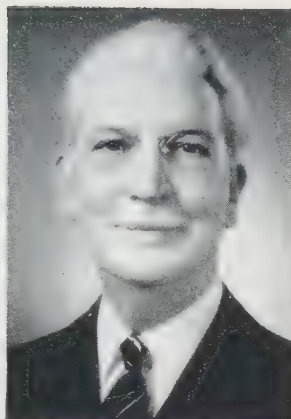
A well-defined purpose, an enthusiastic belief in our times and in our country, and a strong spiritual faith are needed to meet the challenge of life, Bishop James E. Freeman, of Washington, D. C., told the Duke University Chapel congregation at a recent service.

College Section and Educational Association Merge

The College Section is no more, but its members are now a part of the greater fellowship of Methodist college executives throughout America. In a joint meeting held January 8, 9 in Philadelphia and shared in by the College Section of the former Methodist Episcopal Church, South, the Educational Association of the former Methodist Episcopal Church, and educational leaders of the Methodist Protestant Church, a unanimous decision was reached to merge the previously existing organizations into the Association of Schools and Colleges of The Methodist Church.

Officers of the new organization are: Dr. Rufus B. von KleinSmid, President; Dr. Umphrey Lee, Vice-President; Dr. G. I. Humphreys, Secretary; Boyd M. McKeown, Treasurer.

A committee of large importance was created on the basis of jurisdictional representation, as follows: Dr. Arlo A. Brown, Northeastern Jurisdiction; Dr. W. P. Few, Southeastern Jurisdiction; Dr. H. J. Burghstahler, North Central Jurisdiction; Dr. J. H. Reynolds, South Central Jurisdiction; Dr. D. Shaw Duncan, Western Jurisdiction; Dr. M. S. Davage, Central Jurisdiction. It is to be the duty of this committee to serve as the executive committee of the body pending the completion of organization and the adoption of constitution and by-laws. It is to be known as the Committee on Co-operation and particular instructions were given it to perfect the structure of the future organization and to define and establish satisfactory relationships and co-



DR. R. B. VONKLEINSMID,
Pres., Association of Schools and
Colleges of The Methodist Church

operation with the former Local Church Section and the various groups formerly included in the Educational Council.

The meeting in Philadelphia was attended by some two hundred persons, and in addition to the transaction of business related to the merging of the two organizations those present enjoyed a program of exceptional merit. Featured on the program were some of America's leaders in educational thought and practice. The theme of the meeting was "The College in United Methodism." Subdivisions of the program dealt with improving our colleges democratically, educationally, religiously, and financially.

The meeting opened with a banquet session with Dr. Arlo Brown serving as toastmaster and at which Bishop Francis J. McConnell was the speaker. Social responsibility and the spirit of service as objectives in education were stressed by the Bishop, who declared, "Within twenty-five years this note will be sounded for every man who enjoys any special privilege. The church college must face current problems and help its students develop a recognition of their own trusteeship."

The second session, with Dr. L.

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L. Gobbel presiding, gave its attention to a consideration of the improvement of our colleges educationally and religiously. Dr. George F. Zook, President of the American Council on Education, speaking on the improvement of our colleges educationally, urged a rethinking of college objectives and warned against a drift toward "much knowledge but little education." He insisted that college processes and practices should take their cues from the improvement realities as the student who is always the first reality, student experiences—curricular and extra-curricular—and instructors who are really on fire.

Dr. W. P. Few, speaking on the same subject, suggested colleges might be improved by: (1) Guarding admissions and taking only students who are definitely ready for college; (2) Sectionizing classes on a basis of pupil ability and making provision for frequent shifting of pupils up or down as merit and strength might warrant; (3) Stimulating student effort through self-education; (4) Organizing faculty councils on better teaching.

Dr. Paul Quillian, discussing improving our colleges religiously, brought the gathering to one of its highest points. Practical suggestions submitted by Dr. Quillian for the consideration of the college men were: (1) Remove religious policies which restrict or hamper normal life or religious expression. Make the college in reality a home away from home for its students. (2) Make the faculty Christian. See that they are alive intellectually and ethically. (3) Appoint in every college a director of religious activities. The need for such is too great for volunteer labor. Religion on the campus should be accorded a place on a par with athletics or with any subject in the cur-

riculum. (4) Help in the making of theological adjustments on the campus and back in the local church. Let the college and college men give themselves more fully to the program of training in the local church and to the service of training of local church people. Let them work on teaching methods and curricula for the small church and let them speak, write, and teach in that area. Let more people be brought to the campuses of our colleges. Let lay advisory groups be formed and let greater use be made of deputations, particularly deputations composed of lay as well as ministerial students. In closing, Dr. Quillian stated that church colleges must have more money, but that in his judgment distinctive religious service rendered in line with the suggestions he had made would lead to more generous support on the part of the constituency at large. He advocated regular gifts from large numbers of small givers and compared the program and financing of a college to the service and support of a well-organized city church. Just as the church serves a large number of individuals and should be supported by its large membership, so the college, he said, serves its entire constituency and should derive regular financial sustenance from all who profit by its service.

Dr. L. F. Sensabaugh was very enlightening in his presentation of the nature and basic philosophy of Methodism's religious program for its college students. "The special responsibility of the church college," he said, "is to train for churchmanship and religious activities constitute a laboratory for such training."

Dr. A. C. Marts, President of Bucknell University and of the firm of Marts and Lundy, quoted statistics and cited specific examples to

Christian Education Magazine

show that continuous cultivation of an institution's constituency brings large returns in the form of increased revenue from gifts. He recommended that every college set up a Public Relations Department and offered abundant evidence to support his recommendation.

Stimulating addresses were also delivered by such other speakers as Dr. George Clary, Dr. Charles E. Schofield, Dr. Emerson Ford, and Dr. Rufus B. von KleinSmid. The program was fittingly closed by an inspiring address by Dr. Umphrey Lee, in which he pled for greater co-operation in higher education generally and for a greater degree of definite, long-range planning and policy building for Methodism's college program.

The meeting of the Association in 1941 will be held in California.

North Carolina College Teachers of Religion Meet

Of significance among the educational gatherings of the Autumn months was the meeting of the North Carolina College Teachers of Religion held at Wake Forest College, November 3, 4. Included in the membership of this organization are teachers of religion from all colleges of the state. A large attendance and a good program served to accentuate the values of such an organization and resulted in increased enthusiasm on the part of the members for an enlargement of scope and program. Many are expressing the hope that other such state-wide organizations of college teachers of religion may be formed and that soon a Southern Conference of College Teachers of Religion may come into being.

N. C. McPherson Leaves Board to Return to Pastorate

Dr. N. C. McPherson, who came to the Department of Schools and Colleges of the General Board of Christian Education in August, 1936, to head the Division of Min-



isterial Training, has resigned his post to return to his Conference, the North Georgia, and to take a pastorate. He has been appointed to Peachtree Methodist Church in Atlanta, and reports indicate that he has been well received by his people. Dr. McPherson's service with the Board, though relatively brief, was outstanding in many respects. It included a comprehensive survey of ministerial training needs in the various conferences of the connection, the issuance and distribution of numerous stimulating pamphlets relating to his field of responsibility, and work in student retreats and conferences and in leadership schools. He was a regular contributor to these columns.

He is widely known throughout the Church and has many friends both in the South and in the North who will wish him all happiness and success in his new work.

THE DIVISION OF *The Methodist Student Movement* HARVEY C. BROWN

Regional Student Leadership Training Conferences

The Student Departments of the Boards of Education of the three former branches of Methodism are announcing a series of Student Leadership Conferences that are to be held during the month of June, 1940.

Detailed announcements of programs and leaders will appear soon. Dates and places are as follows:

Central Jurisdiction—Clark University, Atlanta, Ga., June 3-8.

Southeast Jurisdiction — Lake Junaluska Assembly, Lake Junaluska, N. C., June 10-15.

South Central Area — Battle Ground Assembly, Battle Ground, Ind., June 17-22.

North Central Jurisdiction—Baker University, Baldwin, Kans., June 24-29.

State Student Conference Calendar

Most of our State Student Conferences are held during late winter and early spring, exceptions being the Alabama and Texas students, who hold their Conferences in the fall. The following calendar gives dates of forthcoming State Conferences:

State	Place	Date
Georgia	Macon, Ga.	January 26-28
North Carolina	Raleigh, N. C.	February 2-4
Oklahoma	Chickasha, Okla.	February 9-11
Louisiana	Shreveport, La.	February 9-11
Mississippi	Jackson, Miss.	February 16-18
South Carolina	Anderson, S. C.	February 16-18
Virginia	Williamsburg, Va.	February 23-25
Tennessee (Co-op've)	Nashville, Tenn.	February 23-25
Missouri	Columbia, Mo.	March 1- 3
Kentucky	Winchester, Ky.	March 8-10
Arkansas	Fayetteville, Ark.	March 29-31
Florida	Ocala, Fla.	April 19-21

Announcing National Methodist Student Conference

The National Student Leadership Training Conference held at Berea, Ky., authorized the staffs of the Student Departments to announce the second National Methodist Student Conference for the *Christmas Holidays of 1941*. This is an important calendar event for Methodist students. The first Conference was held in St. Louis in 1937. The plan is to have a national Methodist student gathering once each student generation.

The Toronto Conference

The Methodist Student Movement had a splendid delegation at the Toronto Consultative Conference. Reports and recommendations of the Conference will be available at an early date. Those attending from Dixie were:

Margaret Abernathy, Woman's College, University of North Carolina, Greensboro, N. C.

Marcene Baker, Winthrop College, Rock Hill, S. C.

Paul Deats, Southern Methodist University, Dallas, Tex

Murray Dickson, University of Texas, Austin, Tex

Earle McCullough, University of South Carolina, Columbia, S. C.

Phyllis Rhoades, Centenary College of Louisiana, Shreveport, La.

Marion Surrency, Florida Southern College, Lakeland, Fla.

Harold L. Sutton, Jr., Alabama Polytechnic Institute, Auburn, Ala.

Frank L. Robertson, Emory University, Atlanta, Ga.

Resolution Adopted at Philadelphia

Concerning the division of benevolence funds as between the general Boards and the annual Conference Boards of the Church.

Due to the obvious lack of clarity in the legislation governing the distribution of benevolence funds between general Boards and annual conference Boards, and, furthermore, due to the fact that the program of higher education is possibly affected thereby more directly than some other phases of annual conference work,

We, the members of the Association of Schools and Colleges of The Methodist Church, assembled in regular session in Philadelphia, January 9, 1940, do hereby recommend that the forthcoming General Conference enact the *approximate fifty-fifty (50-50)* plan of distribution of benevolence funds as between general and annual conference agencies.

The reasons for this definite recommendation which seem altogether valid are as follows:

1. It is always in keeping with sound procedure for groups which raise funds to administer the same when the objects for which the funds are raised are also under the control of these same groups. This

applies to annual conference controlled hospitals, orphanages, colleges, various home missionary enterprises, etc.

2. The application of such a principle to the expenditure of conference benevolences by annual conferences themselves for the support of conference enterprises makes for much greater interest upon the part of the local churches and naturally makes for an increased support in their behalf, and an increased efficiency in their work. It greatly shortens the line between the giving church and objects of its gifts.

3. The educational institutions of the Church being among our most dynamic radiating centers of power for good for the whole life of the Church at home and abroad, and these institutions being directly benefited by the principle of receiving their supporting funds directly from the churches of their constituency makes the approximate fifty-fifty (50-50) division of these benevolent funds highly necessary if they are to continue their high service to the Church as educational and religious agencies.

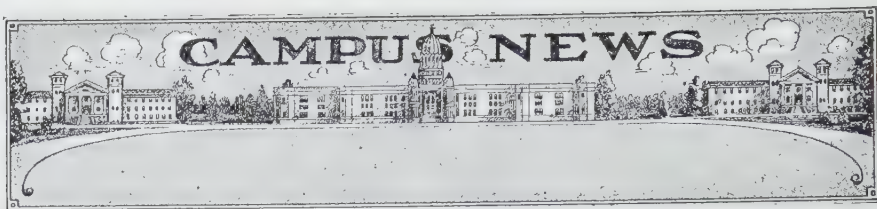
FRANK W. STEPHENSON,

WILLIAM P. TOLLEY,

J. H. REYNOLDS,

W. M. ALEXANDER.

The rapid growth of interest in consumer education marks one of the outstanding trends in the changing curricula of the country's schools, according to Dr. Harold F. Clark, professor of education at Teachers College, Columbia University, who announced today that inquiries about courses dealing with consumer education have more than doubled since last year.



Dr. Charters Says Girls Worry About Money

"Two-thirds of the girls in leading colleges of the country worry about money," said Dr. Jessie A. Charters, eminent psychologist, in a recent address at Bennett College. In her study of Bennett College, Dr. Charters stated that she found no peculiarities about the problems of the students at Bennett. Their problems were almost identical with those of the women students of white institutions which she had studied. The attention of students is diverted from their studies because of financial worries, health, personal appearance, religion, and social deficiencies. Dr. Charters has made studies at the University of Pittsburgh, Carnegie Institute of Technology, University of Missouri, Northwestern University, and Stephens College of Columbia, Mo., where she was dean of students for a number of years.

Memorial Library Projected at Hendrix

Abraham Lincoln, a biography in four volumes, by Carl Sandburg, is the latest addition to the Emmett David Winn Memorial in the Hendrix College library.

The set was given to the Memorial by Miss Marcia Winn, a staff member of the *New York Times*. Miss Winn is the sister of Emmett, who died while attending Hendrix two years ago. At the time of his death he was editor of the student newspaper and a member of the yearbook staff.

Each volume of the set is autographed by the author and has on the inside cover a plate which reads "In Memoriam—Emmett David Winn—1919-1938." Many of the other books in the Memorial deal with journalism.

Industrial Unit Established at Athens

A philanthropist who is interested in helping the boys and girls by helping them to help themselves through college has donated \$25,000 worth of silk hosiery machinery to Athens College. It is his purpose to continue adding machines each year as long as it is profitable to the college. This first unit will furnish work for 60 girls and 32 boys, enabling them to pay all their actual college expenses over the four years.

University Christian Mission at Southern Methodist University

Twelve members of the University Christian Mission, a group of outstanding religious educators from many parts of the nation and several foreign countries, addressed 210 student gatherings during the annual Religious Emphasis Week conducted recently at Southern Methodist University.

Lecturing on religious subjects which students had decided previously by vote that they wanted to hear discussed, the leaders came before 119 classes, 50 gatherings at dormitories, sororities, and fraternities, 33 public meetings, and eight seminars. The religious program was termed by university officials

the most successful ever held on the S. M. U. campus.

Services held twice daily in McFarlin Memorial Auditorium, featured addresses by Dr. Georgia Harkness, Dr. Walter H. Judd, Dr. Harry Holmes, Mrs. Grace Sloan Overton, and others.

Southern's Symbol of Peace

With its site only 200 yards from the 85-foot chapel designed by Frank Lloyd Wright as the first of 14 buildings to compose the E. Stanley Jones Educational Foundation, a Peace Tower will be erected on the campus of Florida Southern College, Lakeland, Fla. The structure, which will stress the importance of international good will and tolerance, will be 50 feet high with a base of 16 feet square. The tower will be painted white, and over its door the single word "Peace" will be inserted. United States flags will be flown from the four corners of the bell tower and above the bell will be a colored glass globe of the world which will be illuminated at night. At graduated intervals over the surface of the tower will be colored glass windows, one for each nation. Lights will be burned behind the windows.

Commenting upon the newest building planned for the campus, President Ludd M. Spivey said: "We have enough symbols of war. I hope this tower will be a constant reminder to faculty, students, and visitors that all men must eternally work together for peace. Men must be drilled for peace instead of war."

The Peace Tower is not the only symbol of tolerance on Southern's campus, another being the only imported Hindu temple in the United States, erected in 1938 as a memorial to the late Dr. Frederick B. Fisher, former Methodist bishop in

India, and put to Christian use as a place of private worship and prayer.

Rust College Suffers Fire Loss

Rust Hall, the main building of Rust College, Holly Springs, Miss., one of fifteen schools for Negroes maintained by The Methodist Church through its Board of Education, was completely destroyed by fire Monday morning, January 8.

No lives were lost. Office equipment and records were saved, but the building and the remainder of its equipment were a total loss.

Hendrix Students Do Library Mural

A mural painted by art students of Hendrix College has been placed over the loan desk of the Hendrix Library to commemorate schools now combined in Hendrix College and to provide a pictorial record of the school's history. The mural was designed by H. Louis Freund, Carnegie resident artist at Hendrix.

The painting shows buildings of the four colleges now combined in Hendrix: Galloway Woman's College at Searcy, the original administration building of Hendrix, Central College at Altus, and Henderson-Brown College at Arkadelphia.

Among students who worked on the mural is Miss Margaret Schisler, daughter of Dr. J. Q. Schisler, of Nashville, Tenn., Secretary of the Department of the Local Church, General Board of Christian Education. Dr. Schisler himself is a graduate of Hendrix.

"Religion is not a free elective but is a prescribed course in the curriculum of life."—*Albert W. Palmer.*

Newsy Odds and Ends

MAUD M. TURPIN

In response to a financial campaign, pledges totaling approximately \$140,000 have been made to the Wesley Foundation at the University of Illinois by the Methodists of the state, according to reports presented to the Executive Committee of the Wesley Foundation Corporation at a meeting held in Urbana, Tuesday, December 5.

* * *

Dean Shirley Jackson Case, formerly head of the Divinity School of the University of Chicago, will head a recently projected School of Religion at Florida Southern College.

* * *

Old grads, recent visitors to Birmingham-Southern College, Birmingham, Ala., contrasted the slim library of their college days with the overflowing shelves and stacks of today; and the one-man staff with four trained librarians and twenty-five student assistants. Today the book collection has reached 47,000 and the periodicals number more than 300.

* * *

Huntingdon College, Montgomery, Ala., began its 1939-40 session with an increased enrolment, representing twelve states. Practically every southern state is represented. In addition students have entered from Rhode Island, Connecticut, Pennsylvania, Michigan, and one foreign country, Bohemia.

Preceding Orientation Week, student leaders met at Camp Grandview, September 8-10, for the annual Retreat, at which time the student program for the college year was planned.

The Silver Anniversary of Southern Methodist University will be celebrated in the fall of 1940.

* * *

The Emory University Conference held its annual session October 5 on the grounds of old Emory College, Oxford, Ga., one of the historic spots in Methodism. During a three-months period members of the Conference, who compose the Theological Department of Emory University, spent 6,753 hours in active Christian service; reached 38,834 persons; added 56 persons to the Church on profession of faith and 75 by certificate; traveled 29,684 miles in attending to the work of the Conference, and delivered 894 sermons in addition to their regular classroom work.

* * *

Out of 45 faculty members of Birmingham-Southern, 21 hold doctorates from outstanding universities; 21 have studied and traveled in foreign countries.

* * *

A new dormitory accommodating 80 students is a recent addition to Reinhardt College, Waleska, Ga.

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DePauw University, Greencastle, Ind., is the recipient of a cash gift of \$100,000 from Mrs. Anna G. Wilkinson, of Indianapolis, to endow a chair of social and business economics.

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More than 100 pink and white dogwood trees were donated anonymously to Wofford College, Spartanburg, S. C., campus beautification project by an alumnus.

Our Christian Colleges

Are Best Known by Their Fruits

A regular feature honoring representative young alumni and alumnae of Methodist colleges. Nominations are invited from our colleges and from any friend of Christian education

Presenting

DR. HUBERT MAXWELL JAMES

Bachelor of Arts, Randolph-Macon
College, 1928

Home Address: Lafayette, Ind



In the Fall of 1925 Hubert Maxwell James, a modest lad of seventeen from Clarksburg, W. Va., enrolled unnoticed in Randolph-Macon College, and quietly went to work. But soon his instructors were marveling at the perfection of his work and the wide range of his mental activities. His major interests were in mathematics, physics, and chemistry, but his active mind ranged over many fields. Although he found time for much outside activity, including light forms of athletics, extensive reading, and systematic attendance upon lectures and concerts, he earned the Bachelor of Arts degree in three years, and was graduated in 1928 with the highest scholastic record ever made in the history of Randolph-Macon College.

He entered Harvard University in 1928 to continue the study of physics. Almost at once his ability was recognized and he was awarded, unsought, a valuable fellowship in the department of physics. Harvard conferred on him the degrees of Master of Arts in 1930, and Doctor of Philosophy in 1934.

After two more years of teaching and research at Harvard he joined the physics staff of Purdue University in 1936 and is now associate professor of physics there. In 1932 he married Miss Madeline Roxana Fitzpatrick, of Clarksburg, W. Va.

Dr. James has contributed many papers on modern mathematical physics to leading scientific journals. Last spring he was awarded a Guggenheim fellowship and was granted a year's leave from Purdue for study in Europe. He is now in Oslo, Norway, engaged in research at the Institute for Theoretical Astrophysics.

He still retains his deep interest in Randolph-Macon, and often writes to his former teachers there. Colleges sometimes claim undue credit for the success of an alumnus. Randolph-Macon knows what Hubert James owes to the Christian home from which he came, but likes to believe that the Christian atmosphere that pervaded the campus, and the spirit of intellectual honesty he found there have contributed something to the lofty ideals of this young scientist.

